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and Ahab's daughter would rather strengthen or weld the relation of ally; note Ahab's marriage with Jezebel, or, earlier in history, that of the daughter of the king of the Hittites with Rameses II. of Egypt. There is slight evidence to support the statement that 2 Kings 6 : 24 — 7 : 20 is a duplicate account of 1 Kings 20 : 1-21 (p. 207). In fact, the difficulties of explaining the divergencies of such an account far outweigh the difficulties of taking the two texts as they stand as descriptive of two different sieges. The assumption (p. 208) that Ahab lost Ramoth-gilead in an earlier battle is quite unnecessary. It is probable that the treaty at Aphek in 856 B. C. included the return of Ramoth-gilead, but Benhadad had not fulfilled that part of the contract. After the battle of Karkar, the danger from Assyria being past, and after the three years' peace, it is more probable that Ahab resolved to enforce his claims, and asked Jehoshaphat to join with him in this fight (1 Kings, 22). There is also no sufficient evidence that Judah was a vassal of Ahab and sent a contingent of troops with him to the battle of Karkar (p. 209) or to other battles (*cf.* also pp. 212, 214).

But lack of space limits our notice. Professor Paton has done an attractive piece of work. It covers one of the most fascinating sections of ancient oriental history. The work as a whole is very readable and creditable, though the authorities which he sometimes adopts, especially in his adjustments of the earliest chronology, are open to serious objections. In the periods dealing with the Hexateuch he handles rather more severely and critically the statements of the text of Scriptures than those of the records of the ancient monuments. As a pioneer work on the early history of Syria and Palestine, it deserves the most careful study and consideration. The chronological tables, especially from 931 B. C. down, are particularly valuable. The bibliography is also of especial worth to every student who would pursue farther his investigations into this interesting epoch of ancient oriental history. Maps and indices make it such a handbook on these lands as the student of the Orient wants within reach.

IRA M. PRICE.

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**Studies in the Teaching of Jesus and His Apostles.** By PROFESSOR EDWARD I. BOSWORTH, Oberlin Theological Seminary. New York: International Committee of Young Men's Christian Association, 1901. Pp. 217. \$1.

This volume is one that has been called out by the present great demand for courses of Bible study which shall be constructed accord-

ing to the best scholarly knowledge and pedagogical wisdom. It comes near to attaining the ideal. Treating as it does the most difficult problems of New Testament teaching, Professor Bosworth has been remarkably successful in his choice, arrangement, and interpretation of the material. The religious and devotional aim is uppermost throughout the book, yet by its use one would become well instructed in that historical view of the New Testament without which there can be no correct understanding of its ideas. The teaching of Jesus and the teaching of the apostles are both presented upon the subjects of Jesus and his mission and the disciple and his mission; the unity of the New Testament teaching is clearly indicated. Yet there is no confusion of the several types of New Testament thought, and in other important respects also the author has been true to the principles of biblical theology.

It means a great deal for the mass of Bible students that such guides for their study are put within their reach. We are entering upon a period in which courses of Bible study will flow in a rapid stream from hosts of individuals and from numerous publishing houses. The manufacture of inductive study courses has become the effort of the hour. And the greatest difficulty for those who would adopt such literature is to choose the best from all which is offered. It may therefore be helpful to say that no popular course of study in the religious teaching of the New Testament is likely to appear which will exceed in truth or value that contained in the present volume by Professor Bosworth. For adult classes in the Bible school, for Y. M. C. A. and Y. W. C. A. classes, for Bible clubs, and for individual study, this course is sincerely recommended.

The book presents its material as thirty studies, designed to cover a year's work (from October to May). Each study is divided into seven portions, so that each day will have its specific duty. If this arrangement is artificial—as it undoubtedly is—yet it is justified by the fact that people need definite daily tasks assigned them; and the author has protected his material from serious harm in this process of division. Part I treats of "Jesus' Conception of Himself and His Mission," Part II treats of "The Apostolic Conception of Jesus and His Mission," Part III treats of "Jesus' Conception of the Disciple and His Mission," Part IV treats of "The Apostolic Conception of the Disciple and His Mission." The Bible text is the basis of the studies, and the student is simply assisted in the process of learning from the New Testament itself what its religious teaching is. The statements,

questions, references, and quotations are for no other purpose than to bring the student face to face with the Scriptures. And by this course he will find that he is becoming acquainted with the Bible, not only as a record of past religious experience, but as a divine guide to his present religious belief and practical life.

C. W. V.

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**The Miracles of Unbelief.** By FRANK BALLARD, M.A. New York: Imported by Charles Scribner's Sons, 1901. Pp. xi+362. \$2.25.

This book aims to show that "whatever be the difficulties of Christian belief, the difficulties of unbelief are greater." Attention is given almost wholly to various instances of this truth; for example, the supernatural in church history, in the origin of the New Testament, in the character of Jesus. Stated most baldly, the argument runs: Christian faith is *less irrational* than unbelief. The whole case rests on the alternative: either supernaturalism or agnosticism (naturalism). This absolute opposition seems strange, indeed, in the light of historical criticism, and in view of the organic conception of evolution and divine immanence. A challenge hardly ought to be expected. The assumption throughout seems to be that logical proof can compel belief—an assumption which has been tried historically and found wanting.

E. A. HANLEY.

CLEVELAND, O.